Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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MISCELLANEOUS.

HOOKER'S UNFORTUNATE CHOICE OF A WIFE.

We know of no more valuable or interesting biographies in the English language than Izaak Walton's Lives of Donne, Wotton, Hooker, Herbert and Sanderson, which have lately been made generally accessible by their republication in the Rev. Mr Young's Library of old English Prose Writers. As a specimen of their manner and style we select the following passage from the Life of Hooker, the celebrated author o the Ecclesiastical Policy.

Thus Mr. Hooker continued his studies at Oxford for the space of three or more years; about which time he entered into sacred orders and was made both deacon and priest; and not long after, in obedience to the College statutes, he was to preach either at St. Peter's, Oxford, or at St. Paul's Cross, London; and the last fell to his allotment.

In order to which sermon, to London he came, and immediately to the Shunamite's house; which is a house so called for that, besides the stipend paid the preacher, there is provision made also for his lodging and diet two days before, and one day after his sermon. This house was then kept by John Churchman, sometimes a draper of good note in Watling-street: upon whom, after many years of plenty, poverty had at last come like an armed man, and brought him into a necessitous condition, which, though it be a punishment, is not always an argument of God's disfavor; for he was a virtuous man. I shall not yet give the like testimony of his wife, but leave the reader to judge by what follows. But to this house Mr Hooker came so wet, so weary, and weather-beaten, that he was never known to express more passion, than against a friend that dissuaded him from footing it to London, and for hiring him no easier a horse, (supposing the horse trotted when he did not;) and at this time also, such a faintness and fear possessed him, that he would not be persuaded two days' quietness or any other means could be used to make him able to preach his Sunday's sermon But a warm bed, and rest, and drink proper for a cold, given him by Mistress Churchman, and her diligent attendance added unto it, enabled him to perform the office of the day; which was in or about the year 1581.

And in this first public appearance to the world, he was not so happy as to be free from exceptions against a point of doctrine delivered in his sermon; which was, that "in God there were two wills, an antecedent, and a consequent will: his first will, that all mankind should be saved; but his second will was, that those only should be saved, that did live answerable to that degree of grace which he had offered or afforded them." This seemed to cross a late opinion of Mr. Calvin's, and then taken for granted by many that had not a capacity to examine it, as it has been by him, and has been since by Dr. Jackson, Dr. Hammond, and others of great learning, who believe that a contrary opinion trenches upon the honour and justice of our merciful God. How he justified this, I will not undertake to declare; but it was not excepted against (as Mr. Hooker declares in an occasional answer to Mr. Travers) by John Elmer, then Bishop of London, at this time one of his auditors, and at last one of his advocates too, when Mr Hooker was accused for it.

But the justifying of this doctrine did not prove of so bad consequence, as the kindness of Mrs. Churchman's curing him of his late distemper and cold; for that was so gratefully apprehended by Mr Hooker, that he thought himself bound in conscience to believe all that she said: so that the good man came to be persuaded by her, that "he was a man of a tender constitution;" and, "that it was best for him to have a wife, that might prove a nurse to him; such a one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry." And he, not considering that "the children of this world are wiser in their generation than the children of light;" but, like a true Nathaniel, who feared no guile, because he meant none, did give her such power as Eleazar was trusted with, when he was sent to choose a wife for Isaac; for even so he trusted her to choose for him, promising upon a fair summons to return to London, and accept of her choice; and he did so in that or the year following. Now, the wife provided for him was her daughter Joan who brought him neither beauty nor portion; and for her conditions, they were too like that wife's, which is by Solomon compared to a dripping house: so that he had no reason to "rejoice in the wife of his youth," but rather to say with the holy prophet, "Woe is me that I am constrained to have my habitation in the tents of Kedar!"

This choice of Mr. Hooker's (if it were his choice) may be wondered at. But let us consider that the Prophet Ezekiel says, "There is a wheel within a wheel;" a secret, sacred wheel of Providence (especially in marriages), guided by his hand, that "allows not the race to the swift," nor "bread to the wise," nor good wives to good men. And he that can bring good out of evil, (for mortals are blind to such reasons) only knows why this blessing was denied to patient Job, and (as some think) to meek Moses, and to our as meek and patient Mr. Hooker. But so it was; and let the reader cease to wonder, for affliction is a divine diet; which though it be unpleasing to mankind, yet Almighty God hath often, very often, imposed it as good, though bitter physic to those children whose souls are dearest to him.

And by this means the good man was drawn from the tranquillity of his college; from that garden of piety, of pleasure, of peace, and a sweet conversation, into the thorny wilderness of a busy world; into those corroding cares that attend a married priest, and a country parsonage; which was Drayton Beauchamp in Buckinghamshire, (not far from Ailsbury, and in the diocese of Lincoln;) to which he was presented by John Cheney, Esq. (then patron of it) the 9th of December, 1584, where he behaved himself so as to give no occasion of evil, but (as St. Paul adviseth a minister of God) "in much patience, in afflictions, in anguishes, in necessities, in poverty, and no doubt in long-suffering:" yet troubling no man with his discontents and wants.

And in this mean condition he continued about a year; in which time his two pupils, Edwin Sandys and George Cranmer, were returned from travel, and took a journey to Drayton to see their tutor; where they found him with a book in his hand (it was the Odes of Horace), he being then tending his small allotment of sheep in a common field; which he told his pupils he was forced to do, for that his servant was then gone home to dine, and assist his wife to do some necessary household business. When his servant returned and released him, his two pupils attended him unto his house where their best entertainment was his quiet company; which was presently denied them, for Richard was called to rock the cradle; and their welcome was so like this, that they stayed but next morning, which was time enough to discover and pity their tutor's condition; and having in that time remembered and paraphrased on many of the innocent recreations of their younger days, and by other such like diversions, given him as much present pleasure as their acceptable company and discourse could afford him, they were forced to leave him to the company of his wife, and seek themselves a quieter lodging. But at their parting from him, Mr Cranmer said, "Good tutor, I am sorry your lot is fallen in no better ground, as to your parsonage; and more sorry your wife proves not a more comfortable companion after you have wearied your thoughts in your restless studies." To whom the good man replied, "My dear George, if saints have usually a double share in the miseries of this life, I, that am none, ought not to repine at what my wise Creator hath appointed for me; but labor, as indeed I do daily, to submit to his will, and possess my soul in patience and peace."

THE STUDY OF NATURE.

If we examine the matter aright and carefully, we shall find that at all ages, and under every circumstance of life, it is really nature that sweetens our cup, and that, skilfully used, there is no gall in life, so bitter as that nature cannot turn it into honey. Look at a little child on the meadow,—no matter though it has been born in the very heart of a city, and seen nothing but brick walls, and crowds, and rolling carriages, and pavements, and dust; let it once get its feet upon the sward, and it will toss away the most costly playthings, and never gather enough of the buttercups and daises, and other wild flowers which prank the sod. And if it shall start a little bird, which bounces onward with easy wing, as if it were leaping from portion to portion of the sightless air, how it will stretch its little hands, and shout, and hurry on to catch the living treasure, which, in its young but perfectly natural estimation, is of more value than the wealth of the world. And if the bird perches on the hedge, or the tree, and sings its sweet song of security, "the little finger will at once be held up by the little ear," and the other hand will be extended, with the palm backwards, as if a sign were given by nature herself for the world to listen and admire. Infants are, in truth, our schoolmasters in the study of nature; and though we might feel our experience compromised in learning wisdom of them, there is no reason why we should turn our wisdom into folly by refusing to learn a little happiness. Grant that age and gravity are as wise as you will, the palm of happiness must be awarded to early youth,—to those sportive days and nights of sound repose, before the business of the world has come upon us, and absorbed all our attention. Now, as the aim and object of all that we do is happiness, why should not we make the happiness of our youth a store through life, and an increasing store, as well as our knowledge? Our bodily activity and pleasure have their periods: they wax and they wane, just as is the case with matter and all the qualities of matter; but happiness like knowledge, is in the mind, and they should strike hands like twin-brothers at our birth, and never quit us, or gain upon each other, till they bring us to those regions in which both shall be in maturity, and our bliss perfect.—*Mudie.*

HERESY HUNTING.

Pool tells us, that as he was riding out in company with six or eight others, he made the following experiment, for the purpose of determining how far men may be influenced by things that are only imaginary. All at once he ordered the carriage to be stopped; then in mute amazement he gazed directly into the heavens for a long time, without saying a word or appearing to take any notice of the consternation which seized his companions. They were all either straining their eyes in the same direction with him, or looking at him with the greatest anxiety.—At length some ventured to ask him what he saw; he made no reply, but continued gazing upwards.—After a sufficient interest, as he thought, had been created, he inquired with a proper tone of voice, if they saw nothing in the direction he was looking.—"Why what do you see, or THINK you see?" was the reply. "Why," said he "unless I am entirely in error, I see *a great fiery dragon!*"—They all looked again for some time; some asking, in what direction; others inquired more particularly for his form; but none could see him as yet. At length, however, one of the most fortunate and keen-eyed, got sight at him, and roared out with astonishment. Soon another, and then another; and it was not long before all but one or two could see him plainly. These, however, were soon brought to confess they saw something; and, lest they should be charged with not having as keen an eye as the rest they concluded to call it a dragon!

How he contrived to free himself from this "snag," Mr Pool does not think fit to inform us. Nor is it much matter, since the object for which I have related it may be easily seen, and is no way connected with this circumstance.—[*Ohio Observer.*

THE UNBELIEVER.

I pity the unbeliever,—one who can gaze upon the grandeur and glory and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all; from my very heart I do commiserate his condition.

The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance. The heart of such a being is a drear and cheerless void. In him, mind—the god-like gift of intellect, is debased, destroyed; all is dark—a fearful chaotic labyrinth—rayless—cheerless—hopeless!

No gleam of light from heaven, penetrates the blackness of the horrible delusion; no voice from the Eternal bids the desponding heart rejoice. No fancied tones from the harps of seraphim arouse the dull spirit from its lethargy or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple on the ruins of his intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book?—He sees nothing above, or around, or beneath him, that evinces the existence of a God; and he denies—yea while standing on the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and DENIES THERE IS A GOD.

Chalmers.

BIBLICAL.

PARAPHRASE OF THE INTRODUCTION OF THE EPISTLE TO THE HEBREWS.

We are indebted, for this article, to the Christian Reformer; and we introduce it in the words of the correspondent of that work.

"If," says he, "the following attempt to paraphrase, or give in terms of my own selecting, what appears to me the signification of the commencement of the "Epistle to the Hebrews," should be considered suitable to your pages, I might perhaps, at some future opportunity, be able to send a continuation of it. Its history is this. Having lately been led to study with particular attention the above epistle, in order to trace and point out more clearly its design and connexion, I adopted the plan of putting down in other words, as I proceeded, what seemed to me the sense of the writer; together with a few observations on particular passages, and some texts which might serve to illustrate them. The portion given below, containing the first chapter and part of the second, is a specimen of the execution of the plan, so far as it has advanced. It can lay no claim to novelty, being merely what has been repeatedly done with the various books of scripture, according to the different views of expositors, by those much better qualified for it by learning and experience. But I am, notwithstanding, induced to send this from the consideration that every attempt to throw light on a difficult portion of the sacred writings, though it may not effect much, may still contribute something towards the desirable result. I cannot pretend to any skill in the original languages, nor to any thing further than judging of and comparing the labors and criticisms of others, according to the best of my ability, and an endeavor faithfully to express, as far as I could discover it, what I believe to be the writer's meaning. Some clauses, inserted in order to give more fully the import of an elliptical phrase, but which it might not otherwise have been warrantable to introduce, have been placed between brackets; and some of the references have, in order to save room, been placed in the spaces directly beneath the text where the passage to which they relate occurs. (These references are, as will be seen, distinguished from the other notes by being in small figures.)

Epistle to the Hebrews.

Chap. I.

TEXT.	PARAPHRASE.
Vers. 1—3. God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by *His* Son, whom He hath appointed heir[1] of all things, by whom also He made the worlds. [[1]See ver. 14, also ch. vi. 12; Rom. viii. 17; Gal. iii. 29, iv. 7; Rev. xxi. 7.]	Vers. 1—3. That same Almighty Being, who, in many different degrees, and in various modes, formerly manifested Himself and His will to our forefathers by chosen [messengers and] prophets, has now, in these latter days, [of which they so often spoke,] revealed Himself unto us by one who, under the title or character of a Son, is appointed to succeed to all the former dispensations, which were indeed only intended to prepare the way for him to whose direction is committed the order of things now to be established.
Vers. 3—5. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; having been made so much better than the angels, as he hath by inheritance obtained a more excellent name[2] than they. [[2]Ephes. i. 20—22; Phil. i. 9—11.]	Vers. 3—5. In him, while thus carrying on all that relates to his kingdom, by means of the authority entrusted to him, are seen a full reflection of the Father's glory, and the perfect image of His character; and having accomplished what was necessary on his part [on earth] for our purification from sin, [and our introduction to holiness,] he was visibly raised to an exalted station in the presence of God; thus testifying [the triumph of his Gospel, and] his advancement above all those former messengers, inasmuch as under a higher title he has entered into possession of a more glorious office and more extended power.
Vers. 5—7. For unto which of the angels said he, at any time, "Thou art my Son, this day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son."	Vers. 5—7. For which of those messengers above-named did God ever thus solemnly announce as His beloved or chosen Son, [either before their appearance, or as by the voice from heaven was proclaimed at the baptism of Jesus,] or to which of them give a right to claim such near relationship to himself, under the endearing name of Father?
And again, when He bringeth in the first begotten into the world, he saith, and "Let all the angels of God[3] worship him." [[3]That the word here translated *worship*, does not, either in the language of the Old or New Testament, necessarily signify *divine* worship, or adoration paid to the Supreme Being, but simply homage or reverence, varying in its character according to circumstances, see, amongst others, Gen. xxiii. 7, 12; Dan. ii. 46; Matt. xviii. 26; Mark xv. 9.]	To him who was acknowledged and introduced to the world as the head of the new dispensation, might well be applied also the words spoken of Israel under the old, where that nation is styled the first-born or chosen of the Almighty, and all His ministers are summoned to do homage to them.
Vers. 7, 8. And of the angels He saith, Who maketh His angels spirits, and his ministers a flame of fire.[4] [Psalm civ.] [[4]See also Psalm cxlviii. 8.]	Vers. 7, 8. [For their sakes, indeed, even the elements were controuled; the winds and the flames did service to them.] And all former messengers and ministers of God are represented but as passive intruments of his will; mere hired servants, fulfilling His commands, and then passing away. [Whereas he of whom we now speak retains his station for ever.]
Vers. 8—10. But unto the Son *He saith*, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."	Vers. 8—10. And with regard to him who thus appears under the character and with the privileges of a son, it is declared, as in the words of the Psalm, that his kingdom should be upheld by God himself, being founded in truth and righteousness; moreover, that it is on account of his love of righteousness and hatred of iniquity, (viz. his perfect uprightness of character and will,) that God who may therefore be peculiarly styled his God, has thus distinguished him above his brethren.
Vers. 10—13. And thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold	Vers. 10—13. That great unchangeable Being to whom, by the Psalmist, are justly ascribed all the works of creation, but who is Himself so far above them all, and who, while they are continually passing away or changed at his pleasure, shall Himself

TEXT.	PARAPHRASE.
them up, and they shall be changed: but thou art the same, and thy years shall not fail.	endure to all eternity has thus given His word that [this great work, this moral creation, viz.] the kingdom of his Messiah, shall not perish like them, but be sustained for ever.
Vers. 13, 14. But to which of the angels said he at any time, Sit thou on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for those who shall be heirs[5] of salvation? [[5]Ephes. iii. 6; Heb. vi. 12—17; Tit. iii. 7. James ii. 5; and others.]	Vers. 13, 14. But had He ever given to those former prophets or messengers such an assurance concerning their mission, or made them a promise of such high distinction, that all opposition should be subdued before them and their dominion universally prevail? No, they were but inferior instruments employed for a season for the benefit of those who should in after times actually inherit the blessings of that kingdom whose approach they foretold.

Chap. II.

Vers. 1—5. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation,[1] which at first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;* God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will. [[1]See in illustration of the above, and also of last verse of former chap., 1 Pet. i. 10—13.]	Vers. 1—5. We are therefore the more strongly bound to attend to the revelation now made; for if the commission of those inferior ministers was so confirmed, and every neglect or violation of what it required incurred a just retribution, how can we escape the evil consequences of inattention to that great deliverance now offered by the Gospel, which was at first published by him who is (by divine appointment) our spiritual head or master; and afterwards confirmed to us by the preaching of his apostles and others who attended on his ministry: God also testifying to the truth of their declarations by the miracles which He enabled them to perform, and by bestowing on them various spiritual gifts, of such kinds and in such proportions as in His wisdom He judged fitting.

Connected Summary.

The substance of the foregoing portion may be more shortly given thus. The writer, reminding the Hebrew converts that the new or gospel covenant now published, rests on the same divine authority as the old, goes on to point out the superior claims of the new, grounded on the more extended powers and elevated rank assigned to him who conducts it, compared with any formerly employed, they appearing only as servants hired for a time; he, as a son, retaining his privileges for ever. That, acting in the Father's name, and having exhibited a full revelation of the Father's character and purposes, he was, by the resurrection from the grave, visibly invested with a dominion far beyond what had been bestowed on any who preceded him. That whatever reverence had been claimed for them, or whatever lofty declarations had been made in scripture, either concerning the Israelites in general, or their most distinguished prophets and kings, was yet more strictly applicable to this great person, or did indeed ultimately apply to him. That the former, like the elements of which the Almighty could and did equally avail himself, fulfilled their appointed office, and then passed away: whereas, as the reward of his perfect righteousness and obedience, the kingdom of this highly-favored Son was, by the word of the Eternal and Omnipotent Ruler of all things, declared to be perpetual; a distinction so far from being granted to any before him, that their mission, even while it lasted, was but subservient and preparatory to the greater deliverence hereafter to be wrought. Hence the writer goes on to urge the paramount claims of the latter; since, if even an inferior dispensation had been so strongly sanctioned by attendant penalties, awful indeed must be the consequences of inattention to that published by one of so much higher dignity, enforced by stronger and nobler sanctions, and attested by yet more remarkable proofs of divine original.

DOCTRINAL.

[From Worcester's Last Thoughts.]

SUPPOSED FUNDAMENTAL DOCTRINES.

Knowing as I do the importance which by many has long been attached to the doctrines of man's entire sinfulness by nature, and his redemption by vicarious punishment—I cannot doubt that some good people will be surprised, and either grieved or offended, on learning that I have spent several years while on the

borders of the grave, in endeavors to convince my fellow Christians that these are not doctrines of the gospel: I may say truly that it is not to me a pleasant thing to be the instrument of causing either grief or offence to fellow Christians, by calling in question the truth of doctrines which they have been accustomed to regard as of vast importance; and while a sense of duty constrains me thus to do it in the spirit of kindness and charity, and to speak in love what I believe to be the truth.

I do not know how the opinion originated, but it seems to be one which has long prevailed, that the two doctrines which have been named are fundamental doctrines of the gospel, and a belief of them essential to correct views of the grace of God in human salvation. But nothing seems to me more clear, than that these doctrines exhibit the conduct of God, as so vindictive that no earthly sovereign could attempt to imitate it without exposing himself to general reprobation and abhorrence. If it were in the power of a king to avenge the wrong of a nobleman, by causing his posterity to become of a rebellous disposition, the thought of his doing so would be abhorred by the benevolent mind. Perhaps there is no way in which displeasure could be expressed that would be more abhorred by good men. By what benevolent motive could a king be induced to such a dreadful act? And shall we ascribe to God a *disposition*, which if perceived in a human being would render him the abhorrence of the world?

Vicarious punishment, or the inflicting of evil on the innocent, as a substitute for the guilty, has been supposed to be the method devised by infinite wisdom to redeem our guilty race from the state of sin and misery, into which they were brought by the offence of Adam. This is supposed to be another essential doctrine of the gospel. But what course could an earthly sovereign adopt at this day, for the restoration of rebels under his government, that would bring more reproach on himself, than that of inflicting on his own unoffending son the penalty due to transgressors, that such of them as should repent might be pardoned? People of the present age have too much light to acquiesce in such a policy under any form of human government. It is only under the government of God that civilized men think of applauding vicarious punishment! Among men, the parent or the ruler, who should resort to such a method for pardoning the offences of guilty penitents, would be deemed a *barbarian*. Can it then be wonderful if reflecting men are led to inquire whether the doctrine in question did not originate in a barbarous age, and a barbarous state of society?

If we candidly review the history of past ages, we shall doubtless find reason to believe that the policy of inflicting evil on a son for the sin of his father, and the policy also of vicarious punishment, were once viewed in a very different light from what they are now in countries which have become enlightened by philosophy and religion.

I have no doubt that many very good people have thought these doctrines to be true and in a high degree adapted to give glory to God. With such a view of them, they have been denominated "doctrines of grace." But let them become the subjects of impartial examination—let it be seriously considered how such conduct would appear in an earthly sovereign, as these doctrines ascribe to God—then let conscience say whether the doctrines do not at least *seem* to be *doctrines of wrath*? Do they not ascribe to God a disposition and character the reverse of what he requires of every Christain as a condition of salvation? And where is the good man who would not shudder at the thought of being transformed into such a character as these doctrines impute to our heavenly Father? And what Christian should not shudder at the thought of attributing to God a character which he would deem reproachful if ascribed to himself?

It has too long been the practice of partisans of different sects to make the peculiarities of their own creed a *test* of Christian character; and to regard a disbelief of such doctrines as evidence of an unconverted state—of hatred to the true character of God. It has been so to a great extent in regard to the doctrines now under consideration. But if such acts or similar acts were imputed to a prince or parent, eminent for his benignity, would not true friendship to his character excite a doubt of the correctness of the report which affirmed them? Before we ascribe it to hatred of God's true character, that others question the truth of our peculiar doctrines, it behooves us very carefully to inquire, whether our doctrines do not ascribe to God a disposition the reverse of *love*—the reverse of the amiable disposition ascribed to him by his beloved son. At a future day it may be deemed a strange proceeding for fallible mortals to exhibit their Maker in *moral habiliments* which would be a reproach to any good man, and then impute it to hatred of God's true character that others do not delight in these characteristics.

I regard the Messiah as "the image of the invisible God" in his *moral character*, or the benevolent and forgiving disposition which was exhibited in his own example, and required by his precepts. But where shall we find a more perfect contrast than is presented by comparing the *disposition* of the Messiah with the *disposition* ascribed to God by the two doctrines which have been considered? The Father is represented of such a *disposition* that he could avenge the sin of Adam by causing all his posterity to be born with a nature wholly sinful. But the son was of such a *disposition*, that while he hung in agonies on the cross, he could pray for the forgiveness of his murderers! Does the universe furnish a greater contrast? And can the disposition of the son be the "image" of that ascribed to the Father?

UNIFORMITY IN RELIGION. Religious uniformity is an impossibility; a law to enforce it can neither be argued from the light of nature, nor from the holy Scriptures. Make religion what you will; let it be speculation, let it be practice; make it faith, make it fancy; let it be reason, let it be passion; let it be what you will; *uniformity* in it is not to be expected. Philosophy is a stranger to it, and christianity disowns it.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

THOUGHTS ON THE MINISTRY. NO. II.

MESSRS EDITORS.—It is undoubtedly true, as you remarked in the paper containing my former communication, that "there is no considerable portion of the friends with whom it is your privilege to act" that have openly avowed or entertain perhaps a conformity of opinion with me, on the subject of what is a sufficient and necessary preparation for the ministry. Were it otherwise, the labor would have been spared me of calling their attention to the subject. As it is, the duty is none the less obligatory and important. "Apollos may water—but God must give the increase."

In my former number it was not my purpose to indicate the maximum or minimum of learning without which an entrance upon the ministry should be denied;—but only to advance the opinion that the standard which we now set up is so high that it limits our means and sphere of usefulness, prevents the spread of those great and soul-animating truths which we believe to be of God,—and that with less attainments, if they were but *sound*, we should obtain additional power to disseminate the Gospel, without detracting from, or injuring in any degree, those Institutions, places or individuals, with or of whom, the highest intellectual and moral preparation is now required, and made both necessary and useful.

These thoughts have been forced upon me by the slow spread of Unitarian Christianity. If any thing could shake my faith in the truth of the doctrines we profess, it would be that with all the talent, high intellectual and moral attainments of our ministry, and the influence we possess from the wealth and character of those who embrace our views, it nevertheless is one of the least considerable among the numerous sects into which our country and the world is divided. We must choose, I think, one of two alternatives; either that the doctrines we preach are not the original ones which were first offered to, and so gladly received by multitudes, and especially by the poor, in the infancy of the church,—or that the means, the instruments which we have used, are not the best to extend it among the many at the present day, so that the greatest number may derive the highest benefit from the Gospel when presented in its original simplicity, beauty and freshness.

It is clearly impossible for us to adopt the former alternative, because every new investigation but deepens our convictions of the truth of the simple unity of God, and all its kindred doctrines. If the Bible is true, the doctrines held by Unitarians are true. They render that divine book one consistent whole, and make nature, providence and the bible to utter one accordant voice.—The other alternative then, it seems to me, is the only one we can take; and facts will strongly corroborate the truth of that position.

By reference to the "Religious Statistics" copied into your paper a short time since, it will be seen that the whole number of Unitarian Societies in the United States is 170, embracing a population of only 170,000. This is the entire result of the labors of a learned ministry, thoroughly prepared as we think for the work, through a period of more than half a century! By the same table it will be seen that the sect of the Universalists in a much shorter period, and *without a learned ministry* have increased their number to 500, or 600 congregations with 300, or 400 ministers. Or if we take the Methodists, whose teachers have never professed to have much human learning or theological preparation in our sense of the word—what a mighty increase do we witness as having followed their labors and prayers! The origin of their sect in our country dates no further back than the preaching of Whitefield, yet they have at this moment 2 or 3000 preachers embracing a population of more than 400,000!—It is the same with the Baptists. Their ministry indeed includes within it at the present period, some learned men; and they are establishing here and there an Institution for the purpose of enlarging the number of their more highly educated clergy; and this has become necessary with them and other sects in certain portions of our country, where the refinement and knowledge of the people require it;—but their greatest and most splendid triumphs in spreading abroad the truths of the Gospel as held by them, have been and are now, effected with the humblest instruments; and with the least amount of human learning. Their communicants alone are estimated at 450,000.

It is unnecessary to extend this comparison further. It opens to us a very wide field for solemn and affecting speculation. Do we believe that we hold "the truth as it is in Jesus?" Do we believe that our fellow men and immortals would be wiser, better and happier by a knowledge of this truth? Do we believe that many are in the paralysing grasp of disbelief and hardened infidelity because the Truth in all its simplicity and beauty has never been presented to them? Do we believe that we are required by our Divine master to extend the knowledge of *His* kingdom and truth as far as there is a human soul and a spiritual want unsupplied? Then we are to take those means to accomplish it which are the most simple, direct and efficient. We are to lay aside all pride of learning, and all pride of opinion—to rely less upon ourselves in respect to high intellectual attainments—and more upon the heart and upon God. Let there be sound minds, and sound learning to the whole extent which may be necessary; and a right state and preparation of the heart;—but let there be no other limit or restraint upon those who are willing, or that can be induced to labor in a field where there is so much error to remove, so much sin to subdue, so much virtue to develope and ripen into piety and holiness. On the contrary, let every facility be multiplied, and encouragement given, that our triumphs in the cause of pure religion, may be as extended as they now are solid and enduring.

APOLLOS.

CHRISTIAN REGISTER.

BOSTON, APRIL 26, 1834.

PROVIDENCE UNITARIAN ASSOCIATION.

The Providence Unitarian Association, auxiliary to the American Unitarian Association, held its semi-annual meeting in the Rev. Mr Farley's Church, on the evening of the 21st instant. The President of the Association being absent, the Vice President, Mr Howland, took the Chair. The meeting was opened by singing. Prayers were offered by Rev. Allen Putnam of Augusta Me. The report of the board of Directors was then read by the presiding officer. It was a judicious, sensible, business-like document, touching upon the gradual progress of truth, and the importance of zeal and effort on the part of the friends of pure christianity, recommending to the affections, the prayers and the benevolent exertions of the liberal public, the theological school at Cambridge, expressing a warm interest in the plan, and earnest hopes as to the success of the General Agency, and imparting such information as the board of Directors had been able to obtain in regard to the progress and present state of liberal views. As it was voted to lay this report before the public, we refrain from a more particular notice.

After the report was read and disposed of, the meeting was addressed by General Carpenter. He spoke at some length and with much earnestness of the importance of endeavoring to excite and to cherish in the minds of the community, a deep interest in the prosperity and success of the Theological School at Cambridge. He touched upon the peculiar character of that Institution, as affording to the student the means of acquiring a Theological education, while at the same time his mind is left free and unshackled to follow truth wherever it may lead, while he is not bound down to any prescribed creed, is not required to shape his own opinions by the opinions of the teachers themselves, but is urged to the solemn duty of examining for himself, the duty of following his own understanding of the instructions of the common master of all christians. He spoke of the peculiar and noble character of the charity manifested in rendering assistance to the Institution at Cambridge.—"If," said he, "we afford to a young man the means of pursuing his education there, we do not say to him as is the case in all other denominations, and at almost all other Theological institutions in the land, go and prepare to preach the views which we hold as true. No, we say to him, go place yourself under the instructions of Jesus of Nazareth; regard your teachers and your books only as assistants to aid you in arriving at a correct view of his instructions; go study faithfully the records of God's revelations; go follow truth wherever it may lead you; and if in your investigations, you are led to different conclusions from those at which we have arrived, if you come forth from your studies an Orthodox, or even a Roman Catholic preacher, know that you have been pursuing the course of free and honest inquiry, which we bid you pursue. It was for this very purpose, that we afforded you assistance, that you might pursue your education at an Institution where you might be free from all devotion to human creeds and human opinions. Is not the charity manifested in affording assistance on these grounds free from any thing like sectarian selfishness? is it not noble and christian-like?

General Carpenter concluded by offering a resolution to this effect.

Resolved, That the Theological School at Cambridge is, in the opinion of this Association, one of the most important religious charities of the day, and that it ought to interest the affections and to elicit the benevolent exertions of all the friends of free inquiry, of an enlightened ministry, and of pure gospel truth.

The meeting was then addressed by Dr Ferris He rose he said simply to bear his humble testimony to the value of Unitarian Christianity. He had felt its supports, he had experienced its consolations. There were, he well knew, various obstacles to the spread of Unitarian views. The chief of these are ignorance and prejudice. Men are opposed to our views, because they are not acquainted with them. Prejudice is alternately the cause and the effect of ignorance. Men are prejudiced because they do not know. They will not examine and learn, because they are prejudiced. These prejudices are implanted in childhood, they are cherished in youth, they are a part of early parental religious instruction. He had himself been subject to their powerful influence. For many years he looked upon Unitarianism as something very different from Christianity. But at length he became acquainted with a Unitarian Christian. He found him to be a good man in all the relations of life, devout, humble, pious. He was surprised, for his prejudices had not been confined to Unitarian Doctrines, they had extended to Unitarian professors. He had not, merely looked upon Unitarianism as something different from Christianity, but upon Unitarians as something different from Christians, and different from them not only in belief, but in character. He was therefore surprised. His acquaintance with this individual excited in his mind a sort of curiosity to look into a Unitarian book. He obtained a sermon delivered by Dr Channing, at the ordination of the Rev. Mr Motte. He read and was pleased. He found there nothing unreasonable, nothing contrary to scripture. He at length ventured for the first time in his life, to enter a Unitarian house of worship. He there heard nothing unreasonable, nothing contrary to scripture, nothing derogatory to God, nothing dangerous to the best interests of man. He reflected upon the inconsistency of condemning a class of men, whose religious opinions he had never examined nor compared with the word of God. He commenced and pursued an examination of the doctrinal belief of Unitarians. The result was the conviction that these views are not only consistent with reason, but in accordance with the plain instructions of revelation; the result was, that he had himself become one of those against whom and whose opinions he was once so prejudiced; he had become anxious that the ignorance and prejudice of the community might be removed, and that these views might be spread abroad throughout the land. Dr Ferris apologised for having spoken so much of himself; but said that having experienced the supports and the consolations of Unitarian Christianity, he felt himself called upon to bear testimony to its value.

After Dr Ferris had taken his seat the Rev. Mr Farley arose and addressed the meeting at some length and with great power, upon the influence of the Unitarian controversy in liberalizing the views of those who do not bear the name of Unitarians. He showed most convincingly, by quotations from leading orthodox publications, and from distinguished orthodox writers, that on many important points, a portion of the orthodox community have arrived at conclusions almost precisely the same as those, which they have heretofore condemned in Unitarians. He instanced several points on which this gradual change of opinion was manifest. On the subject of regeneration, he stated, that Unitarians had ever held to what they regarded as the scriptural doctrine of a change of heart. They had no controversy with any class of christians in regard to the fact. The only point of dispute was as to the mode. He then read quotations from standard orthodox publications in which the mode of this change is explained and illustrated in precisely the manner in which Unitarians are accustomed to explain and illustrate it. Upon the subject of depravity he stated, that Unitarians had never denied the fact that mankind were depraved, wofully depraved. The only point of dispute upon this subject was as to the origin of this depravity. It is well known that the Orthodox had held that infants were born into the world in a state of depravity in consequence of Adam's transgression. He then read quotations from the writings of Professor Stuart in which that gentleman states distinctly that infants are born into the world in a state of innocence; not positively holy but free from any evil passions, as malice, &c. These he said are just the views for which Unitarians have been contending. They never have contended that infants were positively holy, but they have contended that infants were born in a state of innocence free from positively evil passions, as malice, &c. He read further, a quotation from Professor Stuart in which he says, something like this, "all men pronounce infants to be innocent until theory bids them do otherwise."

Upon the subject of the atonement, the use of reason in matters of religion, the character of the popular Commentaries, of Henry, Scott and Doddridge, he spoke of the change manifested in a portion of the orthodox community. We were deeply interested in the remarks of Mr Farley and could not but indulge the hope that he would lay them before the public in some of our periodical publications.

The meeting was then addressed by the Rev. Jason Whitman, General Agent of the parent Association. He said, in answer to an inquiry which had previously been made in regard to the Agency, that he could scarcely be said to have entered upon his duties. He had but just left the people of his charge. He had as yet made no definite arrangement, had formed no distinct plan as to his immediate course. That while the Executive Committee under whose immediate direction he acted were in consultation, the letter was read giving information of the meeting of the Providence Auxiliary. It was determined at once that as this was one of the most valuable and efficient of the Auxiliaries connected with the parent Association, he should leave all further arrangements and be present at this meeting. He took the liberty therefore in behalf of the Association whose agent he was, to thank the Providence Auxiliary for its past zeal and energy, for the aid which it had already rendered to the parent Association. He expressed the hope that this was but the beginning of the good and great things that were to follow, but a foretaste of the assistance that might hereafter be expected. He expressed his thanks on his own account for the deep interest manifested by the Association in the Agency to which he had been appointed, and assured them that in all his arduous labors and under all his great responsibilities he should be cheered and sustained by the thought that he was accompanied by the good wishes and fervent prayers of devout hearts. He then spoke of several encouraging circumstances, in the present state of the community, that so he might urge upon those who heard him the solemn responsibilities that rested upon them, the loud call there was at this time for increased zeal, energy and effort on the part of Liberal Christians. The question he said would be asked, in what way this zeal should be put forth. The case of the individual who had spoken before him (Dr Ferris) pointed out the way. That man's attention was first arrested and his prejudice first softened by becoming acquainted with a pure, devout and holy Unitarian Christian. In this way all might become preachers of pure christianity, pioneers in its spread, softening prejudice and preparing the way for examination. He exhorted them therefore to dwell in meditation upon the truths which they professed to hold, until they should warm their hearts and exert an influence over their lives. He stated that in many honest minds there was a strong objection to Unitarian views, arising from the apparent coldness apathy and indifference of Unitarians themselves to the value of their own views. He exhorted that this stumbling block should be removed. But, said he, it is not enough that each individual present in his life an argument for the truth of his views. We should all be willing to devote time, talents and property, to the promotion of this cause. And most surely there are motives sufficient to induce us to do this. Do you not value the form of Christianity which you have embraced, as your support in temptation, your guide in doubt, your consolation in afflictions, your only ground of hope in regard to the future life? and will you selfishly hug this valuable blessing to your bosom, and not put forth an exertion to extend its benefits to your friends and fellow men? He spoke with earnestness and was listened to with attention. The meeting was closed by singing Dismission Hymn.

We have given but a brief sketch, and have not been able in our sketch to do justice to the several speakers.

BOSTON YOUNG MEN'S BIBLE SOCIETY.

The anniversary of the Boston Young Men's Bible Society was celebrated by religious services on Sunday evening last, in Park street church. Prayer was offered by Rev. Mr Malcom, and an Address by Rev. O. A. Brownson, recently of Walpole, N. H. The address was able and appropriate, and in several parts highly eloquent. Mr B. spoke first of the important influence of the principle of association, which had been acknowledged, brought out and acted on by the Society. It was by this principle, chiefly, that the recent wonderful changes in the moral aspect of Society had been effected.

In referring to the circumstances of hope and encouragement in regard to the success and usefulness of the Society, he alluded to the fact that it was a society of YOUNG men. From the OLD we expect to gather lessons of treasured wisdom for our guidance and safety; but from the YOUNG we look for enterprize and determined and zealous action. In the objects and doings of the society we see homage paid to the spirit of philanthropy, to the principle which leads men out of themselves, which seeks not the promotion of narrow and selfish interests, but desires and labors for the advancement of light, purity and happiness throughout the world. To the poor, in an especial manner, it proffers its generous aid, acknowledges their claims, and labors for their consolation. The poor have indeed been objects of attention from the first days of Christianity; but in past ages charity consisted in almsgiving, in supplying the wants of the body. The philanthropy of the present day looks, or should look, principally to the wants of the mind and soul. Charity now, is the helping of the poor to help themselves; it is the furnishing to them the means and motives for intellectual and spiritual advancement; and thus, with almost infallible certainty does it promote their physical and outward comfort. But whatever may be its outward influence, the religion you carry to the poor is the sustainer of their heart under the heavy burdens and severe labors of a weary pilgrimage, and fills them with consolation and hope even in bereavement and death.

Nor is it merely to the poor that the religion of the bible is precious; it is necessary to all to enable them to conquer the power of temptation, and to give confidence to virtue. But, lamentable to tell, there are those who treat with mockery and scorn, all your efforts for the promotion of religious faith. They not only reject, themselves, but labor to deprive others of the consolations you would impart to them. Yes, the sceptic would destroy the last hope of the afflicted, would recklessly tear away from the bereaved and disconsolate heart its only remaining support,—the hope of reunion with the "loved and lost" in a happy future. To what madness and delusion are the sceptic and unbeliever given over! It is indeed madness and delusion. The speaker knew it to be so, he said, from his own experience, for he had stood among them and prophecied in their gates. He knew how to feel for their errors, their desolate, despairing, hopeless condition; and it called forth the deepest sympathies of his nature. If the bible is a delusion, if religion is nothing, then even patriotism is folly. Who would risk fortune, honor, and life, in defence of his country, if he believed that this life were his all,—that there was nothing beyond to be hoped or enjoyed?

In conclusion the speaker addressed himself directly to the members of the society. In forming this society they had given their sanction, he said, to some grand and noble principles, among which was the principle of association. The power and importance of this principle to the accomplishment of benevolent enterprizes, and to the general well-being of society, they had thus openly and practically recognised and vindicated. In this they had done well. They had done well also by beginning with the poor, by stretching out a hand of encouragement, sympathy and consolation to those who had no helper, to the destitute and friendless. In these benevolent labors let them take courage and persevere, with the confident hope of the reward of well doing,—the protection and blessing of divine Providence.

SOUTH SEA ISLANDS.

We have inserted on our last page a statement in regard to the injurious and demoralizing effects of the introduction of ardent spirit, into the South Sea Islands. The correctness of the account there given, we know no reason to question. The facts stated must appeal strongly to the better principles and feelings of all who are engaged either in the manufacture or traffic, of ardent spirit, and especially of those professedly Christian merchants, who send out to these islands this maddening and poisonous liquid.

If it be possible that any one who thinks himself a true follower of Jesus Christ should be concerned in this traffic with these islands, let him consider for a moment, how different is the mission in which those in his employ are engaged, from that of the apostles, whom Jesus sent forth to enlighten and regenerate the world. The mission of the apostles was in all respects a mission of love; to heal the diseases both of the body and mind; to redeem both the animal and spiritual man from their ignominious thraldom to earthly and degrading appetites and passions; to purify the desires, affections and thoughts, and, in a word, to exalt the soul to its rightful dominion over our whole nature, by revealing its high capacities, and inspiring it with a confident hope, and an ardent "longing after immortality."

But what, on the other hand, is the mission and what are the results of the mission of him who sends his ship loads of ardent spirit to the ignorant and sensual inhabitants of these distant isles of the sea? We speak not now of the motive

of the merchant in regard to those with whom he deals; we refer only to the results of which a thoughtless, perhaps a reckless cupidity makes him the instrument. What is it but a mission of woe and ruin, instead of one of love and glad tidings? a mission that debases and drags down not only the body but the soul into a worse than heathenish pollution, darkness and bondage, instead of lifting it up after the example of the beneficent Jesus, unto the light, purity, hope and joy of Christian virtue. And all this for what? Why, to add to his coffers a little more and a little more shining, perishing dust, which may indeed for a brief period, help to pamper a sensual appetite, or to gratify a vain pride of life; but which, in the mortal hour, will relieve no pang either of the suffering body, or of the more intensely suffering spirit, but may, rather, and probably will, quicken the agonies of remorse, which the memory of the sufferings and ruin of which it was the price, may awaken in his breast.

*** We understand that a Unitarian Association, auxiliary to the American Unitarian Association, was formed last week at Fall River.

The officers are JOSEPH GOODING, President. Daniel Paine, Secretary.

It is the intention of the members of this association, to hold regular monthly meetings, for the purpose of keeping alive and increasing their interest in the great object, for which they are associated together, and also for the discussion of such topics as may from time to time come before them, relating to Gospel truth and Christian duty. We highly approve of this plan of regular monthly meetings. In this we would bid our brethren in Fall River, "God speed." We would express our firm belief, as well as our earnest hope, that their thus regularly assembling together, may be the means of much mutual improvement; that they may thereby excite each other's zeal in the cause of truth, and provoke each other unto love and good works.

LITERARY AND RELIGIOUS.

BIBLICAL REPERTORY. This is an able periodical published quarterly in Philadelphia, and edited by an association of gentlemen in Princeton, N. J. No number of the Repertory having been issued between October and April, some friends of the work entertained the fear that its publication had been abandoned. This apprehension was relieved by the appearance, last week, of the January number, which has the following advertisement prefixed.

"The singular delay of the present Number calls for some explanation to those who are unacquainted with the condition of the *Biblical Repertory*. A series of disappointments, arising from events beyond the control of the conductors, had made it a question, whether, in consideration of the supineness of our patrons, the publication should not cease. Some of these difficulties have been removed, and the obstacles which remain will be readily surmounted in future, as we are happy to receive pledges of encouragement from more quarters than one. The next Number will go to press immediately."

THE CHRISTIAN FAMILY LIBRARY. A work under this title is in a course of publication in England. The theological character of the work will be learnt from the following list of the volumes already published.

Evangelical and Practical Theology.

The Christian Theology of Bernard Pictet: translated by the Rev. F. Reyroun.

A Harmony of the Gospels; with reflections from Doddridge. Edited by the Rev E. Bickersteth.

Selections from the Works of Ambrose Serle, containing 'The Christian Remembrancer,' and Extracts from his other Writings.

Church History.

Luther, and the Lutheran Reformation. By the Rev. J. Scott, M. A.

Christian Biography.

The Life of the Rev. E Payson, D. D. Edited by the Rev. E. Bickersteth.

The Life of the Rev. Legh Richmond, M. A. By the Rev. T. S. Grimshawe.

The Life of William Cowper, Esq. By Thomas Taylor.

Domestic Portraiture: or the Successful Application of Religious Principle in the Education of a family, Exemplified in the Memoirs of Three of the Deceased Children of the Rev. Legh Richmond.

ECCLESIASTICAL CHANGE IN GREECE. In a letter of Rev. Mr Brewer to the Boston Recorder, dated Smyrna Oct. 14th, it is announced that an important ecclesiastical change has taken place in Greece.

"The assembled clergy of the Kingdom of Greece have declared themselves independent of the Patriarch at Constantinople, and have established a Synod of five members for the government of their church. The results of this movement, it is perhaps impossible at this distance to conjecture—but it afforded ground of hope that the Greek church may be reformed.

Political disturbances prevail in Greece, Egypt and Turkey. These kingdoms are all unsettled.

Seraphim, the Greek Bishop of Smyrna, has been deposed and banished by the Turkish authorities, for giving a kingly reception to King Otho, who was at Smyrna, several months ago. His successor, in his inaugural address, earnestly advocated the opening of new schools and recommended the reading of the Holy Scriptures in families. The light is evidently increasing in the east—may it be like the path of the just, shining more and more till the perfect day."

REV. C. G. FINNEY. This gentleman, well known as a leader in the great "revival" measures that have been in operation during a few past years, has sailed for Smyrna, for the benefit of his health. It is his intention to visit the missionary stations on the Mediterranean Sea, and if health permits, to extend his journey to Palestine.

ORDINATION. On the 16th instant Mr Samuel H. Stearns was ordained as Pastor of the Old South Church. Introductory Prayer by Rev. Dr Fay; Sermon by Rev. Dr Skinner, from Neh. viii. 10; Ordaining Prayer by Rev. Dr Wisner; Charge by Rev. Samuel Stearns, of Bedford, father of the candidate; Right Hand of Fellowship by Rev. Wm. A. Stearns, of Cambridge, brother of the candidate; Concluding Prayer by Rev. Dr Codman.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday April 14th, Mr Clay presented two memorials, numerously signed: one from the city of Prov. the other from the city of Schenectady, remonstrating against the removal of the public deposites from the Bank of the United States, and praying for their restoration, with the recharter of the Bank.

Several memorials and reports on individual petitions were submitted.

Mr Ewing submitted the following resolution.

Resolved, That the Secretary of the Treasury be directed to report to the Senate, whether any of the Banks had in deposite, or otherwise in their possession, any of the public money, and, if any, how much at the time of their failure.

The bill authorizing the relinquishment of the 16th sections of public lands, granted for the use of Schools, and the location of other lands in lieu thereof, was, after a debate, laid on the table, on motion of Mr Clay, by a vote of 29 to 6.

In the House of Representatives the day was devoted exclusively to the reception and disposal of petitions. Among these were petitions and memorials praying for a restoration of the deposites, and in favor of the U. S. Bank, from the towns of Dover N. H., Springfield, and Salem Mass., Gardner Me., Providence R. I. and other places; and also petitions &c of an opposite character from Lowell Mass Providence R. I. Stratford Conn. and other places.

The Speaker laid before the House a memorial from Benjamin Philips, stating that he had discovered a mode of guarding effectually against the explosion of steam boilers.

Mr White, of Louisiana, made some commendatory comments on this memorial, and concluded them by moving for a select committee to consider and report upon it. The committee was ordered by the House, and is to consist of five members, Mr White of Louisiana, Mr Burges, Mr Cambreleng, Mr Reed of Mass. and Mr Carr of Indiana

In the Senate on Tuesday, the death of the Hon. Littleton Purnell Dennis, late member of the House of Representatives, from the State of Maryland, having been announced, the Senate adjourned

In the House on Tuesday, Mr Stoddert, of Maryland announced the death of Mr Dennis, his colleague in the House, and after praying a handsome tribute to his memory moved certain resolutions in regard to the funeral and the marks of respect to be shown to the deceased The House then adjourned.

The funeral of Mr Dennis was attended by both houses at 12 o'clock on Wednesday, in consequence of which no business was transacted.

Of the doings of the Senate on Thursday, the National Intelligencer says "The moment the Senate was called to order yesterday, the Private Secretary of the President of the U. S presented a Message to the Senate, protesting against the Resolutions of the Senate, touching the removal of the Public Deposites.—The Message seemed to have been expected, at least during the morning; for there was gathered an unusually early audience of both sexes The Senate, however, was not full.—Mr Webster, Mr Chambers, and Mr Bell, were still absent; Mr Forsyth, Mr Preston, and Mr Porter were casually absent—and Mr Clay had yesterday accompanied his Lady, who is in ill health, on her way to a watering place in Virginia, where she is to stay some weeks. As soon as the last word of the Message, as its reading was concluded, fell from the lips of the Secretary of the Senate, Mr Poindexter addressed the Chair. In indignant terms he denounced the Message, which he declared could not be considered an Executive Message, as not pertaining to any of the public occasions on which the President of the United States is authorized by the Constitution to address himself to the Senate. He considered it an unofficial paper merely, signed by Andrew Jackson. In any view, considering it a document not respectful to the Senate, he moved *that it be not received* On this motion a debate ensued, which continued until 5 o' clock, in which the motion was supported by Mr Poindexter, Mr Sprague, Mr Frelinghuysen, and Mr Southard, and opposed by Mr Benton and Mr King, of Alabama. But before taking any question, on motion of Mr Leigh, the Senate adjourned.

In the House of Representatives, Mr Jarvis asked leave to offer a resolution for the appointment of a committee to investigate the affairs of the recently broken banks of the District; but the House refused to suspend its rules for the purpose. The House also refused, by a vote 112 to 50, to consider the resolution submitted by Mr Chilton, calling on the President for a plan of a National Bank. The appropriation Bill was taken up in committee of the whole, and two items of the amendment of Mr Vance, one of which proposed to reduce the salary of the commissioner of the General Land Office, and the other those of clerks in the departments, were rejected; the former by a vote of 77 to 55, and the latter by a vote 85 to 43. Another item, proposing to take 25 per cent. from the salaries of the officers of the Customs, was under consideration, when the Committee rose and the House adjourned.

In the Senate on Friday, the consideration of the Executive message, protesting against certain resolutions of the Senate, was resumed. Mr Leigh addressed the Senate for about two hours. He had, in reply to Mr King, of Ala. who had claimed for the President the merit of setting the Tariff question, paid an animated compliment to Mr Letcher and Mr Clay, when he was interrupted by loud applause in the gallery. The Vice President gave orders that the gallery should be cleared. Mr Benton moved that the Sergeant-at-Arms be directed to take the offenders into custody. On this a warm discussion arose, during which the galleries were cleared, and the impracticability of apprehending the offenders being manifest Mr Benton withdrew his motion, and Mr Leigh concluded his remarks.

Mr Wilkins moved that the Senate proceed to the consideration of Executive business. The motion was objected to by Mr Clayton, on the ground that no other Executive business ought to be transacted, until the message should be disposed of. Mr Calhoun and Mr Sprague followed on the same side. Mr Wilkins then withdrew his motion, giving notice of his intention to renew it at the earliest opportunity. The Senate then adjourned to Monday.

In the House of Representatives, Mr Heath moved a suspension of the rules to enable him to offer a resolution directing the Secretary of the Treasury to deposite the revenues of the Government, after the first day of May, in the Bank of the U. S. The motion was rejected, 89 to 83.

Mr Wise of Va. asked leave to offer the following resolutions:

Resolved, That the custody and control of the moneys of the United States, not appropriated by law, are, by the Constitution, placed under the order and direction of the Congress of the United States.

Resolved, That no change of the Constitution of the United States is necessary to authorize the Congress of the United States to entrust the custody of the public money, not appropriated by law, whenever or howsoever obtained to other agency than that of the Executive department, and that the custody of the public money MUST NOT BE, necessarily, under the Constitution, entrusted to the Executive departments.

Resolved, That Congress can take out of the hands of the Executive department the custody of the public property or money, without an assumption of Executive power, or a subversion of the first principles of the Constitution, by the repeal and enactment of such laws as may be necessary to that end.

Objection being made, Mr W. moved a suspension of this rule to enable him to offer the resolutions A call of the House was ordered. The yeas and nays were taken on the motion to suspend the rule, and the result was as follows. Yeas 103, Nays 93. Two thirds not having voted in its favor the motion was rejected. Mr Wise gave notice, that he should renew the same motion every day, until leave should be given. Mr Peyton of Tenn. moved for a suspension of the rule, to enable him to offer the following resolutions.

Resolved, That the President of the United States, in the late Executive proceedings in Relation to the Public Revenue, has not assumed "upon himself authority and power not conferred by the Constitution and Laws," but that he has acted in conformity to both.

Resolved, That the Senate of the U. States, in a late resolution passed by that body in the words following, to wit: "*Resolved* That the President in the late Executive proceedings in relation to the public revenue has assumed upon himself authority and power not conferred by the Constitution and laws, but in derogation of both," have, by that resolution, not with a view to legislative action, but as a solemn censure upon the President, infringed upon the rightful and legitimate powers and prerogatives of the House of Representatives.

Resolved, That Congress have the power, *by law*, to select the places of depositing the public money and providing for its safe keeping.

A strong sensation was evinced in the House, after the reading of these resolutions. Mr Peyton then withdrew them; but observed that he should offer them, whenever those of Mr W. were offered. The House then adjourned.

In the House of Representatives on Saturday, Mr Clayton obtained leave to offer a resolution for the appointment of a committee, to inquire into the expediency of reducing the salaries of the officers of Government, and members of Congress. The resolution was adopted, yeas 183, nays 2. Mr Wise moved to suspend the rules, to enable him to offer the resolutions, published in yesterday's paper. His motion was sustained by a majority of eight; but two thirds being required, the rule was not suspended. Mr Peyton made a similar motion respecting his resolutions, but the motion was negatived, 96 voting for and 93 against it. The remainder of the session was occupied in the transaction of private business.

OBITUARY.

MRS MARY BOWDITCH.

Died, in this city, Mrs Mary Bowditch, wife of Hon. Nathaniel Bowditch.

The following notice of the late Mrs Bowditch is from the Salem Gazette.

To many of this community the subject of this notice was well known. She passed by far the greater part of her life in the midst of us; and when she left this town to take her residence in the metropolis, she bore with her the regards of numerous attached friends, whose kind and hospitable attentions she ever delighted to receive and to reciprocate. It is not, therefore, to bring her character into more full view that we offer this brief tribute to her memory, but to avail ourselves of the sad privilege of giving utterance to some feelings and recollections, which, alas! are all that is now left to us of one we have greatly respected and loved.

If we were called upon to express in one word what rests with most prominent distinctness upon our minds in the remembrance of Mrs Bowditch, we should say it was the loveliness of her whole conduct and deportment. She was wanting indeed in none of the solid and substantial parts of character. Her religious principles, though of the most benignant cast, were firm, and undeviatingly reverenced and obeyed. Her rules of life were those of unbending truth, probity and integrity. She was faithful, almost to a fault, in all the duties which belonged to her place and relations in life. She was a devoted, sincere and faithful friend. But all these traits were mellowed and brightened by a sweetness of disposition, by a singular freedom from selfishness, by a willingness to be pleased, by a cordial interest in others, a winning vivacity, and by a pervading cheerfulness, which rested as sun-light upon her, and radiated upon all within the circle of her influence. It was this which, in a peculiar manner, endeared her to her friends, rendered her scarcely less cherished, as a companion, than honored and beloved as a mother by her children, and it was this, in addition to all her other virtues and graces, which made her unspeakably important to her husband. It was this too that converted a long period of languishment and sickness, which, in ordinary cases, gives occasion for much that is to be regretted and excused, into one continued exhibition of kind and gracious affections. Often have we seen her laboring under infirmity and pain, struggling with deep seated disease,—and disease, but too clearly seen and known to be tending to a fatal termination,—yet apparently wholly unconscious of her suffering, taking an unabated interest in the welfare of all her friends, and sharing and multiplying all the means of innocent enjoyment. But it is in vain that we attempt to ascertain the elements of that loveliness in the character of our friend, which, in its results, was so conspicuously seen, and deeply felt. We mourn that it is no longer to be witnessed on earth. We mourn that a light has gone out in that dwelling of united interests and love, which can never be re-illumined here below. And while we sympathize with that honored man, and his bereaved family, who have so much greater reason than we to mourn, we would direct their thoughts, and raise our own, to that higher state, where all pure affections shall be immortal, and all sickness and separation and absence shall not be known.

GENERAL INTELLIGENCE.

Mr Webster. The New York Daily Advertiser of the 17th says,—The respect paid to this distinguished individual has been alike creditable to our city and its guest. —This feeling towards him pervades all classes.—They view him, as one who has been the able defender of the constitution and the laws of his country; and it is for this that the public feel the most profound respect for his services and talents. It was announced, in the public papers, that he would be happy to see his friends; and, agreeably to the invitation, several thousands of our citizens paid him their respects at Washington Hotel,—a long them, by far the largest portion were mechanics and working men. The cartmen called upon him in a body, and were received with the utmost cordiality. Mr Webster addressed them in a speech of considerable length, which was cheered.

At 3 o'clock, agreeably to invitation, he was received at the Great Room, in the Merchant's Exchange. As soon as he entered the building, the merchants, to the number of one or two thousand who were assembled, gave him six cheers.

When the clapping had subsided, Mr Webster addressed them in one of the most neat and happy speeches we recollect ever to have heard. He expressed his cordial thanks for this distinguished mark of public respect. He rejoiced, he said, to see around him gentlemen entertaining the same feelings, and sentiments that he had often met in Faneuil Hall. They were bound up together, he said, by interests and blessings which they enjoyed in common, and he rejoiced to see a similar feeling and spirit evinced in the present critical state of affairs. He well knew that this distinguished mark of their favor, was owing to his humble efforts to sustain the constitution and laws of the country; and it gave him unfeigned pleasure that these services met their approbation. It did not become him to presume to impart information to those who on all great commercial subjects, possessed knowledge and judgment, far surpassing his, and of whom he ought to seek for instruction. With the evidences of what had recently taken place, in this city, he would say, that he looked forward to the unknown future with the utmost confidence

From all parts of this land, all classes looked with intense anxiety to this great and growing state, and to this rapidly increasing city. Fortune had highly favored her citizens; every facility was afforded, and every thing conspired to carry the State and city ahead of every other section of the country. They therefore looked to her citizens to lead them by their public spirit, on to glory. He closed his remarks by expressing his fervent wish that nothing might interrupt her greatness, prosperity, and happiness.

Several hundred gentlemen were then introduced to him, and he retired amid the cheers of the assembled multitude.

The United States Gazette of Monday, gives an account of a public meeting at the Exchange in Philadelphia, for the purpose of manifesting respect for Mr Webster, on his arrival in that city. He visited the Exchange by invitation of a Committee of citizens, where resolutions were passed expressive of the high sense they entertained of his character and his services to the nation, 'to which,' says the Gazette, 'Mr W. made a most interesting and truly eloquent response.'

Importation of Specie. The National Gazette says,— "We understand that there has arrived, since October last, at the ports of New York and Philadelphia, no less than two millions three hundred thousand dollars for the Bank, and that six hundred thousand more are expected —making an aggregate of nearly three millions; so that the bank itself is the real introducer of specie into those ports.

The County Commissioners of the County of Bristol have this year refused all applications, to sell distilled liquors.

Massachusetts Temperance Society. The following is an extract of a letter dated Springfield, April 14th.

Mr Hildreth, the agent of the Massachusetts Temperance Society, has been engaged for three weeks past in visiting the towns in Hampden county, laboring with much zeal and energy, and as the friends of the cause believe, with most encouraging success. Very considerable efforts had been made in this region before he came, and the cause stood as well probably as in many other parts of the Stat; but his strong, judicious, and temperate statements have made an impression on some, who for various reasons were not ready to engage in the enterprise before. He is well calculated to deal with men of all descriptions, and those who have taken any part in this enterprise well know how various are the prejudices and objections which its advocates have to encounter; he does not charge those feelings by wholesale either to defect of understanding or perverseness of will; but by a manner always conciliating and never contemptuous nor sarcastic, he is able to affect the minds of many whom other lecturers perhaps might not reach, or if they did, might impress unfavorably; for this reason it is desirable that he should continue his labors in all parts of the Commonwealth; since there are none which do not need such services and there may be others which may profit as much by his labors as this.

Death of Mr Gates.—We regret to announce the death of the Hon. Horatio Gates of Montreal. Mr G. had, for some days, been laboring under a severe attack of paralysis, which terminated in death on Saturday last. Mr G. is well known as a merchant of high character and great personal worth, and well known throughout the United States.—*N. Y. Com. Adv.*

A new daily paper has been established at Washington, called the North American, to advocate the claims of Martin Van Buren to the next Presidency.

The Auraria (Geo.) Recorder, says that upwards of a thousand Cherokee Indians, chiefly from that part of the nation which lies within the limits of North Carolina and Tennessee, took up the line of march a few weeks ago for their new homes west of the Mississippi.

The large cotton factory at Holmesburg, Penn. owned by Mr Lewis, employing a large number of hands, has stopped, and thrown all its workmen and women out of employment.

United States Vessels of War.—The U. S. Schr. Enterprize, Lt. Com Downing. 37 days from Rio de Janeiro, arrived at the Naval anchorage at Norfolk on the 16th inst.

The U. S. ship Peacock, Capt. Geisinger, and schr. Boxer, Lt. Com. Farragut, were at Rio, 8th of March, all well—the former waiting the arrival of the Natchez—the latter repairing.

U. S. ship Ontario, Capt. Slater had sailed for the River La Plata.

U. S. ship Natchez, Capt. Zantzinger, bearing the broad pendant of Com. Woolsey, was daily looked for at Rio, from Montevideo.

U. S ship Lexington, Capt. McKeever, sailed for Portsmouth, (N. H) eight days previous to the sailing of the Enterprize.

YOUNG MEN'S BIBLE SOCIETY. The adjourned Annual meeting of the above Society for the hearing of the reports of the Secretary and Treasurer, and for the election of Officers, will be held on the evening of Tuesday, April 29th, at half after seven o'clock, in the *Supreme Court Room.* A full attendance of the young men of the Unitarian denomination is respectfully requested.

JOHN A. BOLLES, Secretary.

MARRIAGES.

In this city, Mr. Seth E. Fales to Miss Julia Ann Shepard; by Rev Mr Dean, Mr Warren Thayer to Miss Sabina C. daughter of the late Chandler Wright. Esq.

On Thursday morning by Rev Mr Robbins, Mr Robert Means, of New York,, to Miss Elizabeth L. daughter of John Howard. Esq.

In Hingham, Mr John Nickerson, to Miss Lucinda Lincoln.

In Scituate, Dr Francis Thomas, to Miss Sarah, daughter of Jesse Dunbar. Esq.

In Andover, Mr Joseph W. Read to Miss Sarah V. Stevens.

In Salem Mr Benjamin Brown to Miss Mary Clark.

In Gloucester, Mr William Haskell, of Salem, to Miss Elizabeth Rowe.

In Walpole, by Rev Mr Storer, Mr Charles Hawkins, of Attleboro, to Miss Mary Boyden

In Waltham, Mr Ephraim B Cutler, of Boston, formerly of Vermont, to Miss Abigail Mead.

In Templeton, by Rev. Mr Wellington, Rev. Jonathan Farr, of Harvard, to Miss Laurinda S. Upham, of Templeton

DEATHS.

In this city, on the 16th inst Miss Catharine Gannett, aged 24 daughter of J. M. Gannett Esq. recently of Hartford Conn.; Mrs Mary Bowditch, aged 52 years, wife of Hon. Nathaniel Bowditch; Samuel Batchelder, 42; Wm. Gridley, 27, on Thursday evening, of consumption, Matilda, wife of Frederick P. Leverett. 20.

In this city on the 9th inst, Olive, wife of the late Mr Charles Guild, aged 65.

In Willsborough, N. Y. on the 5th instant. Obadiah Thayer, Esq. aged 68 years; Mr Thayer was directly descended from *Peregrine White*, the first-born child of the Puritans in New-England, and by a blameless discharge of all the relations of life,—domestic, social and religious,—proved himself to be worthy of his origin.

B. H. GREENE, 124 Washington street, has now in press and will shortly publish a work written during hours of sickness, entitled

"May the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psalm xix 14.

Also in Press. a volume of Sermons by the late Rev. E. S. Goodwin of Sandwich Mass.

Also, Allen's Questions on the *Acts.*

☞ Sunday School Libraries supplied on very reasonable terms. is3t april 19.

HARRIET MARTINEAU.

CLAPP & BROADERS, No. 11 School street, have for sale a few beautifully Lithographed Heads of this distinguished writer. Proof Impressions on India paper. april 19

BIBLICAL REPERTORY.

THE Biblical Repertory is puplished quarterly in Philadelphia, by RUSSELL & MARTIEN, in January, April, July, and October, at Three Dollars per annum, payable in advance.

AGENTS.

Baltimore J. W. Tilyard.

Boston Mass. Messrs. Crocker & Brewster, Booksellers.

New York, J. P. Haven, Bookseller, and S. Brown, Office of the Seamen's Friend, 82 Nassau Street.

Albany, N. Y. W. C. Little, Bokseller.

Princeton N. J. James Clark, and A. W. Bradford, at the Seminary.

New Brunswick, N. J. Rev. J. H. Jones.

Pitsburgh, Pa. John I. Kay & Co. Booksellers.

Union Seminary, Prince Edward county Va. The Librarian.

Natchez, Miss. Rev. Benjamin Chase.

A CARD.

THE Subscriber would respectfully inform clergymen and others interested in the purchasing of Books for Juvenile Libraries, that he has just issued a complete Catalogue of such Books and Manuals as are most approved for the Juvenile Libraries and Sunday Schools of Liberal Parishes, to which is added a list of valuable Theological and Miscellaneous works for public and private Libraries.

☞ Orders for books of this description will be executed at a great reduction from former prices.

L. C. BOWLES, Agent,
141 Washington st. opposite the Old South.
april 19 1stf

THORBURN'S LIFE AND TIMES.

RUSSELL, ODIORNE & CO. have recently published, Forty Years' Residence in America; or, the Doctrine of a particular providence exemplified in the Life of Grant Thorburn (the original Lawrie Todd), Seedsman, New York. Written by himself.

The last No. of the London Evangelical Magazine has the following remarks upon this intensely interesting book:

"This book, like the subject of it, is a great curiosity. It describes, with evident marks of truth and integrity, the life of a man who has passed through a greater number of vicissitudes than ordinarily fall to the lot of mortals. The author must have been a determined sceptic indeed had he not reached the belief of a particular providence. The great charm, however, of the book is, that, throughout, it traces the gracious hand of God, in all the successive scenes of a life unusually eventful. We do not wonder that a genius so fertile as that of Mr Galt should find his Lawrie Todd in Grant Thorburn. We can assure our readers that no romance was necessary to paint the story of such a man's life; its sober realities have more than all the interest of the best constructed fiction. His seizure, in 1792, at Dalkeith as a person suspected of sedition; his embarkation for America; his entrance on life, in New York, with the small sum of THREE CENTS; his gradual but striking rise in the world; his love story; his heroic adventures among his fellow citizens during the awful visitation of the yellow fever; his religious connexions; his intercourse with some of the most remarkable men who have flourished during the last fifty years; the singular providences by which his whole life has been attended: all may be regarded as the romance of real life. Mr T is an egotist, to a certain extent; but there is so much goodness, and sense, and piety in all he says, that we can bear with those infirmities which peep out in his authorship." April 26.

MILTON ACADEMY.

THE Spring term of this Institution will commence April the 7th inst. and continue twelve weeks. In this Institution will be taught all the studies preparatory to admission into any of our colleges, the higher branches of Mathematics, Belles Lettres, and the principles of Natural Law. Instruction will also be given, in the French, Spanish, and Italian Languages, and the ornamental branches, Music, Painting, and Drawing. An additional building, connected with the Academy and the house occupied by the preceptor, is now erecting, and will be completed in a few days, The said building is fitted for a boarding house and particularly intended for the accommodation of those parents who may wish to place their children in the family of the preceptor. Miss Davenport, who will board with the preceptor, will take charge of the female department, and have the general management of the same. Great attention will be bestowed upon the morals, manners and health of the pupils. Terms $5 per quarter for all branches, except the modern languages, Painting, and Music upon the piano forte. For these, there will be the additional charge of $3 per quarter, with the exception of the last, which will be $5; Board with the preceptor $2 per week. Pupils received at any time during the term.

THOMAS SNOW, Principal.
MISS DAVENPORT, Preceptress.
Milton April 4th, 1834.

SCHOOL BOOKS, SCHOOL APPARATUS, &c.—J. DOWE, Publisher and Bookseller, 130 Washington Street has on hand and constantly for sale, every variety of School Books now in general use—Globes, Orreries, Season Machines, and School Apparatus of every description.

Also—A great variety of Cap, Pot, and Letter Paper, Visiting Cards &c. Together with a general assortment of Miscellaneous and Juvenile Books.

The Juvenile Repository, published every Saturday in nos. of 24 pages each making more than 1200 pages a year. A useful little book for Sabbath schools. Price $2 a year in advance.

☞ Sunday School Libraries, Instructors and School Committees supplied on the most favorable terms. April 5.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 110 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

THE Gospels of St John and Matthew, in Greek on the Hamiltonian System. By James Hamilton. *Also*, the Gospel of St John in Latin.
This day received by RUSSELL, ODIORNE & CO.
april 19

POETRY.

FOR THE CHRISTIAN REGISTER.

HYMN.

The Soul.

What is this? and whither—whence
This consuming, secret sense,
Longing for its rest and food,
In some hidden, untried good?

Nought that charms the ear or eye
Can its hunger satisfy.
Active, restless, it will pierce
Through the outward universe.

'T is the soul! mysterious name!
God it seeks, from God it came.
While I muse I feel the fire
Burning on and mounting higher.

All earth's glories fade and fleet,
Melted in its fervent heat;
Vanish like a shrivelled scroll
Heaven and earth before the soul.

Onward—upward—to thy throne,
O thou Infinite Unknown,
Still it presseth, till it see
Thee in all and all in Thee.

DEATH OF AN INFANT.

The following lines are from the Presbyterian of April 17th, and are appended to a notice of the recent death of an infant son of Rev. George Junkins, D. D. of Easton, Pennsylvania.

"The death of an infant," says the correspondent of the Presbyterian, "is a matter of such small moment to the public at large, however interesting to its parents and friends, as scarcely to call for so public a notice as this communication requests. You should not, of course, have been troubled on the occasion, but for the sake of the beautiful lines accompanying it. They are the production of our kind and beloved sister, Mrs. J. L. G. occasionally a contributor to the poetic departments of The Presbyterian and Christian Advocate. They were written immediately after witnessing the closing agonies."

Past the struggle, past the pain;
Cease to weep, for tears are vain,
Calm the tumult of the breast,
He who suffered is at rest.

Still, that polished marble brow—
Ever free from anguish now—
Gone the soul with Christ to reign,
Would you wish it back again?

Give your precious infant up—
Sorrow not, bereft of hope—
Back to your embraces given,
You shall clasp your child in heaven.

Didst thou hope he might proclaim
Far thy Master's glorious name?
Quickly has he learned to raise
Endless anthems to his praise.

Gently from his mother's breast,
Lay him to his lonely rest;
In this chamber—silent, deep,
Undisturbed, her babe shall sleep.

Leave we here this lovely dust—
Grave, be faithful to thy trust!
Purified, O let it rise,
Fitted for its home, the skies.

Little pilgrim, fare thee well!
Thou art gone in heaven to dwell;
Short and pleasant was the road,
Thou hast travelled back to God.

MISCELLANEOUS.

PROGRESS OF CIVILIZATION IN THE UNITED STATES.

The subject of the social perfectability of man is ably and eloquently discussed in the last number of the North American Review. The concluding remarks of the article, are thus referred to in a recent number of the Daily Advertiser. "The reviewer first states the different forms in which this doctrine has been presented: he then proceeds to give a rapid and brilliant sketch of the history of civilization; from this he deduces the conclusion, that there are limits, established by the physical and moral laws of our nature, beyond which neither individual nor social improvement can be carried. This view of the condition of humanity is not to be regarded as gloomy or discouraging; for it leaves open to patriotic exertion as wide a field as the loftiest ambition needs to desire, and permits us, without aiming to overstep the limits of practicable improvement, to aspire to higher attainments than have illustrated the most celebrated names of any age."

We shall conclude this article by pointing out some of the principal circumstances in our situation, which render it probable that, within the limits assigned by the moral and physical laws of our nature, and the uniform experience of the world, we are destined to make as rapid a progress, and to attain as high a point of civilization, as the most favored communities of ancient and modern times.

1. The first ground of high, and at the same time perfectly rational hope on this subject, is founded on the great recent improvements in the physical sciences, and their application to the arts. These constitute, as we have already remarked, the peculiar distinction, and only incontestible title of superiority that belongs to the modern world; and they are probably destined to exercise a most favorable influence on its future condition, especially in this country. The immediate effect of such improvements is to increase the productiveness of labor, and of course to render its products proportionally cheap and abundant. In this way, the material comforts of life are rendered accessible to a much larger number of persons than before. The increased facility for obtaining the material comforts of life carries with it additional opportunities and facilities for intellectual and moral culture. Now the principle of the most important change for the better, which we can imagine in the present condition of society, lies precisely in the extension to a much larger number of persons, of the facilities for the material enjoyments of life, and for moral and intellectual culture, which have hitherto belonged to comparatively few individuals. The most astonishing results have already been realized in this way in some departments, particularly that of communicating information and instruction by the process of reading. To say precisely how much the productiveness of the labor formerly employed in copying manuscripts has been increased by the invention of the press, would be difficult, but to state it at a million times would probably be a very low calculation. Libraries, that would formerly have been considered treasures fit only for princes, are now within the reach of individuals of moderate fortunes, and of village societies. The more recent improvements in some of the other applications of labor are hardly less remarkable. The invention of the power loom and steam engine, with the supplementary machinery which comes in aid of them, has done nearly or quite as much to increase the productiveness of the labor employed in the manufacture of most of the objects necessary to the material comforts of life, as that of the press did for the dissemination of knowledge through the medium of books. Its practical result ought to, and under circumstances otherwise favorable, must in the end be to render the use of these objects much more general than it has hitherto been in any community. These results are not yet fully realized either abroad or among ourselves, and there is perhaps no point towards which the efforts of benevolent individuals or associations can be directed with better effect, than that of enabling the poorer classes to obtain all the advantages in the way of food, clothing, and comfortable habitations, which the great discoveries alluded to are capable of affording them.

2. Another strong ground for a high, and at the same time rational hope of the rapid advancement of civilization in this country, is founded in the free and popular character of our political institutions. In many parts of the world, which are equally with us, or perhaps to a greater extent, in possession of the last and most valuable improvements in physical science—the political constitution of society is such, that the whole power and wealth of the community, with the means of material enjoyment and intellectual culture which they carry with them, are concentrated in the hands of a very few persons, and that the mass of the people have no real assurance of retaining and enjoying the fruits of their labor. Under these circumstances, it is obviously of no importance to them, whether the labor, of which they are not to enjoy the fruits, is more or less productive. Their only effort is to work as little as they can, and the advantages resulting from improvements in science, and their application to the arts, are hardly felt. With us, on the contrary, where every individual is completely protected in the enjoyment of the fruits of his labor, every augmentation of their amount operates as an equal addition to the wealth and happiness of the mass of the people, and they will of course seize with avidity the opportunity afforded by any increase in the productiveness of labor for realizing such an addition. The advantages resulting from improvements in science, will of course be diffused very generally, and with great rapidity, and the condition of the body of the people must assume in the end an entirely different aspect, as respects the comforts of life and the state of intellectual and moral culture, from that which it wears under institutions of a different character. On the other hand, the same genial influence of freedom, which diffuses security, comfort and intelligence through the body of the people, opens to the few gifted and lofty spirits who choose to enter on it, the field of honorable distinction, in every department of public and private life, upon much more inviting terms than can possibly be offered in other differently constituted communities, and thus encourages the progress of civilization in both its great constituent branches, one of which consists in the well-being and intelligence of the people at large, and the other in the high attainments of the smaller number of superior minds who are fitted by original powers and peculiar advantages of education, to give a direction to the thoughts and labors of the rest.

While therefore we retain in their purity, our present political institutions, we are morally certain of continuing to make a regular and rapid progress of improvement; and should they be destined to a long term of existence, we have every reason to hope and expect, that we shall attain under their influence a higher degree of civilization than has yet been reached in any other country. Every thing depends, therefore, on the durability of these institutions; and while the most sanguine patriots will readily admit that they are still of too recent construction to be regarded as completely out of danger, it is nevertheless cheering to reflect, that we have all the securities for their stability and permanence, which the nature of the case would easily admit.

We are sure in the first place, that our institutions are not the mere forms of free government, which are often united with the substance of tyranny; but rest on foundations which, are laid broad and deep in the state of the community. When the diffusion of property and intellectual and moral culture keeps pace with that of political rights, as is the case with us, it is certain that the government has all the stability which belongs to its character, and can only be shaken by changes in the condition of the people, or by its own essential impracticability.

Again: we are in a great degree secured by our favorable geographical position and extent of territory, from the accidental danger of foreign invasion, and sudden domestic convulsions, which have proved fatal to the peace and prosperity of so many free states. The vast ocean, which intervenes between us and the ancient continent, has always been and will continue to be a perpetual wall of defence against hostile inroads from abroad; while the large extent of our territory, which has sometimes been regarded as one of our dangers, furnishes the best protection we could possibly have against the occurrence of violent political convulsions at home. When the body politic is bounded by the walls of a single city or by the borders of a narrow territory, the slightest accidental circumstance,—a single burst of popular feeling, the restless ambition of a single aspiring citizen, may overturn the government. But when the action proceeds, as with us, on a theatre extending over a whole vast continent, and is conducted by ten or twelve millions of independent actors, the partial and local effect of sudden movements and single characters is lost in the general result, which is determined entirely by the operation of general causes. The great elemental principles of TIME and SPACE are therefore, under Providence, allied with us against all our enemies, foreign and domestic. Our case will be tried in the court of experience, on its merits, whatever they may be; and if there be any danger of failure, it can only arise from the utter impracticability of a purely democratic constitution on the scale on which we have attempted it, although tried under every accidental advantage, and with the aid of important improvements in political science, which had never been applied to practice before.

On this vital question,—the essential practicability of our institutions,—it becomes us of course to speak with the serious hope that leads to active and persevering exertion, rather than with the vain confidence that inspires an idle security; but we have yet a right to point, with modest assurance, to the favorable experience of two centuries, during which our institutions have been gradually and constantly developing themselves, and acquiring new degrees of consistency and vigor, as an encouraging guarantee of their future destiny. We know, at the same time, that the success of the grand experiment we are making in the science of government, will depend entirely on the vigor and fidelity with which each successive generation performs their part in guarding and transmitting to posterity the invaluable treasure which they have received from their own predecessors. Every effort we make for the diffusion of knowledge, and for the extension of the influence of morality and Religion, besides the immediate advantages which it is intended and fitted to produce to ourselves and our contemporaries, brightens the prospects of the country, and will improve the condition of our children and their descendants for centuries to come. From such efforts, the blessing of Providence is never withheld; and should they be generally made and perseveringly continued, so as to give a character to the moral aspect of the people, the success of our experiment is certain; and we shall pass through a course of national existence, as long, as brilliant and as fortunate as the transitory nature of human affairs will permit.

SOUTH SEA ISLANDS.

We have received repeated accounts of the disastious effects of ardent spirit in the South Sea Islands. A lamentable confirmation of these reports will be found in the following communication, which we insert at the request of the Executive Committee of the American Temperance Society.

British and Foreign Temperance Society,
Aldine Chambers, Jan. 12, 1834.

REV. AND DEAR SIR,—The subject upon which we now venture to take the liberty of addressing you will perhaps be best introduced by at once transcribing a letter we have recently received from the Secretary of the London Missionary Society; and we trust its contents will plead our apology for calling your attention to the distressing facts which it discloses.

Mission House, Austin Friers,
16th Dec. 1833.

SIR,—You will doubtless have seen from some of the publications of the London Missionary Society, the demoralization produced at some of the Islands of the South Seas, by the increased use of ardent spirits; large quantities of which have been imported by our countrymen, and Americans, &c. and hawked about the settlements, as well as sold in barrels. Recent accounts from the Island are, in reference to this subject, most discouraging. Our brethren state, that the besetting sin of Tahiti at present is drunkenness—that it had produced the greatest mischief in the churches, and had in some parts prevailed to such an extent, that in one of the churches, the administration of the Ordinance of the Lord's Supper had been discontinued; and when speaking of the effects of increased intemperance, and the war on Tahiti, one of the missionaries observes, "I have seen more wickedness within the last two weeks than in 18 years before."

The arrival of these tidings has, as you will naturally suppose, plunged the Directors in the deepest distress. The use of those deleterious articles, appears to have been greatly augmented, by foreigners of different nations having established a number of grog-shops among them for retailing spirits, and by the Chiefs having become the traffickers in rum.

The disastrous operation of this immoral habit has led the Directors to devise and apply the most suitable remedies, and among many others, they have instructed me to bring the matter under the notice of your committee, with a request that they would correspond with the American Temperance Society for the purpose of adopting the most effectual measures for diminishing the use of ardent spirits among the American Seamen, and preventing its importation to the South Sea Islands: and also that they would direct their best effort to the promotion of temperance among the British sailors, especially among those employed in the Pacific.

I am, my dear Sir,
Your faithful friend and servant,
J. ARUNDEL, *Home Secretary.*

N. E. SLOPER, Esq. *Sec. of the B. & F. Temp. Soc.*

Such, dear Sir, are the circumstances of the case which it is our painful duty to bring under your notice. It would have been far more grateful to our feelings had it been in our power to have congratulated you, that the gigantic efforts you have been putting forth on behalf of the temperance cause had done as much for the seamen, who visit the countries in question, as it has by the blessing of God for tens of thousands on your favored continent.

We had fondly hoped this was in some happy measure the case, and when the melancholy statements referred to in the accompanying communication reached us, we scarcely knew whether the feeling of surprise or alarm most prevailed.

In our reply to the Directors we have indeed hinted that there is yet a source of consolation arising from the reflection that these very facts which we also much deplore, may be the proof of the prosperity of the cause in your country, the effects of which may have been that the dealers in these poisonous drugs, beaten out of their own market, have been driven into other parts to find purchasers for them.

But after all it is a humiliating consideration that our cause has made no little progress and that the work of God should have been thus marred. Well may those of us on either side of the Atlantic, who have been privileged to do any thing towards promoting the Temperance Reformation exclaim, "that our hands are this day weakened."

Were we writing to Christian brethren less zealous than those we have the pleasure to address, we might fear that our co-operation in the good work would not be cordially welcomed; but assured as we are that its prosperity lies near your hearts, we are emboldened thus to write. You will—we know you will—allow us the honor of being workers with you. We are indeed painfully aware how feeble are all efforts *we* can bring upon a system, which might well laugh to scorn our attempts to check its progress, did the success of those exertions depend on our own strength and wisdom; but our encouragement is this, that He whose cause we trust and believe it is, is greater than all those who are against us, and that his name is often magnified by the meanness of the instruments by which his mighty purposes are brought to pass.

If he pleased to command success "the weak shall be as David, and David as the Angel of God."

We are, Rev, and Dear Sir,
Yours very respectfully,
N. E. SLOPER,
JOHN W. RAMSBOTHAM,
THOMAS HARTLEY,
JOHN CAPPER.
Secretaries.

TRAVELLING IN RUSSIA.

I travelled in an open calash, with a young Russian for a servant. The number of versts* from principal places are marked upon black-and-white painted wooden posts, about ten feet high, along all the principal roads; and at every station, the *prodorojinia*, or Government order for post-horses, is copied into a book. The peasantry of the villages where there are post-stations furnish the horses, and each drives his own. They are called *Yamstchiki*; and are paid a certain sum for each horse, and a remuneration by the traveller, according as he is satisfied with their services; which is styled *Na Vodki*, "for brandy."—The rate of fairs paid for posting is very low, in comparison with that of other European states; not above five-pence per English mile, for three horses. The horses and harness, with the driver, in his long beard broad rimmed hat, and long sheep-skin coat bound round the waist with a girdle, large gloves, and whip in hand, is a perfect contrast to English, French, or even German postillions. Persons of rank travel in their own carriages, of European construction; but the Government couriers travel in *te egas*, or four-wheeled simply constructed carts, with a bundle or two of hay or straw thrown into them, to sit or lie upon. When a semicircular head is put upon the hind part of this vehicle, it is then called a *kibitka*, and looks exactly like a large cradle placed upon four wheels. In inclement weather, two or three bass mats sewed together, and bound fast to the fore-part of the head, are made to fall over the open part of the carriage, so as to protect the traveller. The Russian postillions always yoke their horses abreast of each other; and, like the ancient Grecian charioteers, they are extremely skilful in managing them. Three post-horses are generally yoked to a light carriage with two persons in it: to heavy carriages they yoke six horses abreast and then two in front of the middle horses, with a boy, as postillion, riding the right-hand horse. —*Pinkerton's Russia.*

*A *verst* is something less than three-quarters of a mile English.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 83, for April, 1834.

CONTENTS.

Art. 1 Navarrete's Life of Cervantes. Vida de Miguel de Cervantes Saavedra, escrita e illustrada con varias noticias y documentos ineditos pertenecientes a la historia y literatura de su tiempo, por D. Martin Fernandez de Navarrete.

II. Education of the Deaf and Dumb. 1. De l' Education des Sourds-muets de naissance, par M. Degerando, Membre de l'Institut de France, Administrateur de l'Institut Royal des Sourds muets, etc. etc

2. Troisieme Circulaire de l'Institut Royal des Sourds-muets de Paris, a toutes les Institutions de Sourds-muets de l'Europe, de l'Amerique, et de l'Asie.

3. Reports of the American Asylum for the Education and Instruction of the Deaf and Dumb, first to seventeenth, inclusive.

4. Reports of the New York Institution for the Instruction of the Deaf and Dumb, fifth to fourteenth, inclusive.

5. Encyclopædia, Vol. IV, Article Dumb and Deaf.

III. Early Literature of France. Cours de Litterature Francaise: par M. Villemain, Membre de l'Academie Francaise, Professeur d'Eloquence a la Faculte des Lettres de Paris.

IV. Peirce's History of Harvard University. A History of Harvard University, from its Foundation, in the Year 1636, to the Period of the American Revolution. By the late Benjamin Peirce, A. M., Librariaa of the University.

V. The Alps. 1. Illustrations of the Passes of the Alps, by which Italy communicates with France, Switzerland, and Germany. By William Brockendon. 2. Journals of Excursions in the Alps. By William Brockedon. 3 Manuel du Voyageur en Suisse. Par M. L. G. Ebel.

VI The Last of the Stuarts History of the Rebellion in Scotland in 1745, 1746. By Robbert Chambers.

VII. Disinterment of the Relics of several Kings. Account of the opening of the Tomb of King Charles the First, in St. George's Chapel, Windsor. By Sir Henry Halford, Bart M. D. Miscellaneous Works.

VIII. Sparks's American Biography. The Library of American Biography. Conducted by Jared Sparks. Vol. I.

IX. Memoir of John Cotton. Memoir of John Cotton, by John Norton, with a Preface and notes. By Enoch Pond, Professor of Theology in the Theological Seminary of Bangor, Maine

X. Progress and Limits of Social Improvement. Principii di Scienze Nova di Giambattista Vico d'intorni alla comune Natura delle Nezioni colla vita dell'Autore scritto da lui medesimo.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D.D. Feb 8

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

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Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
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QUARTERLY REVIEW NO. C.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

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II.—1. Schlangenbad und seine Heilquellen von Dr H. Fenter von Fenneberg. 2. Wiesbaden und seine Heilquellen dargeotellt. 3. Bubbles from the Brunnens of Nassau. By an Old Man.

III.—1. Present State of the Poor-Law Question. By C. Wetherell. 2. Extracts from the Information received by His Majesty's Commissioners as to the Administration and Operation of the Poor-Laws. Published by Authority. 3. Reply of the Commissioners for Inquiring into the Poor-Laws to a Letter from the Chancellor of the Exchequer on the Labour-Rate. Printed for the House of Commons, June 19th, 1833.

IV.—1. Journal of a West India Proprietor. By the late Mathew G. Lewis. 2. Domestic Manners in the West Indies. By Mrs Carmichael.

V.—An Inquiry into the State of Slavery amongst the Romans, from the earliest Period till the Establishment of the Lombards in Italy. By Willian Blair, Esq.

VI.—Trevelyan, by the Author of 'A Marriage in High Life.'

VII.—1. A Letter to the Right Hon. Charles Grant, President of the Board of Control, on the present state of British intercourse with China. By C. Marjoribanks, Esq M. P. late President of the Select Committee in China. 2. Papers relating to the ship Amherst, in reference to a voyage recently undertaken to the North-east coast of china.

Art. 8. Papers relating to the affairs of the East India Company. 4. Corrected report of the Speeches of Sir George Staunton on the China trade, in the House of Commons, June 4 and 13, 1833. 5. Observations on the China trade, and on the importance and advantages of removing it from Canton to some other part of the coast of that empire. By Sir James Brabazon Urmston.

VIII.—Life and poetical works of the Reverend George Crabbe, in 8 vols. 12mo. Vol. I containing the Life of Crabbe By his Son.

IX.—Church Reform

X.—Note on a pamphlet retitled 'A Refutation of the calumnies against the Lord Chancellor contained in the last Number of the Quarterly Review.'

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We recommend them to the public as equal to any we have ever seen, and the lake and carmine superior,—P. Holete, Chas. Curtis, P. Tilyard, Geo. Endicot, Samuel Smith, W. Albright, Jas. Pawley.

I exposed them to the severe test of the sun for six weeks, and they stood as well as Newman's.—Geo Handy.

The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days Gentlemen desirous of examining the same with a view of subscribing for it, are invitee to call and enter their names.

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